Jewish Essay on A Short Introduction to Judaism

By Shomit Sirohi

Introduction

The Jewish people begin in the 19th century as modern people with a long history to Kabbalistic antiquities and feudal and commercial periods of a lot of syncretic cultures of usually merchant capital and trade linkages in the sense of olive oil mainly. Now the neo-monadology crystalises the complex syncretic histories with Islam and even say some Arabic languages and mainly that to organize Israel as Promised Land. Now the process becomes in the modern period from the 19th century onwards of a formalist and modern religion which then is based in Israel of in fact then complex Hebrew tree and such organisations of the Jewish people which organizes them into a spiritual union which then means also they say God's revenge or pure violence which is a narrative of heroism and revolutionary Judaism belonging then to Zionist rule.

In a complex sense it also means some people are different from this rather Scholem tradition of Zionism, which then is about the opposite – just fruit picking and fun and traditions of games like chess or even checkers. Just that Sunday of Holidays as it is called.

In many forms then the development of Israel was then strewn with difficultes for the Zionists they say, of underdevelopment and financial crisis and even non-formation of Tel Aviv. All of this becomes Jewish history and then finally comes Jett-Zeit the long formation of what is called a arrow in Kabbalistic senses, also a line which becomes Tzameti and such words, all of which mean something like this –

A parable,
I am then free.

All of this means in Jewish history, there is a broken vessel which has to reconstruct into a spiritual vessel. It just means all of this is translated into materialism as the brokenness of Israel's development to become fulfilling and good.

Materialism also disagrees with the whole Jewish tradition and materialism means, they are just radical agitators who philosophize a lot and are always radical and revolutionary and in fact the key term – abstract, financial and rich people. In one materialist joke, this is what rich people are like, they are radical and talking finance people who just formalize their way to infinity and that progressive development of daily spirituality is called Judaism. What is essential then is its intellectual character. It means to answer in a tradition – Jerusalem is the Key means, in one neo-monadology, how they know it all and are genius and even

political revolters who then argue for something like Werkmeister Harmoniac for in fact economic reviews. It is then in fact radical violence and pure violence which are some ways of Jewish type.

Short Work –

In lines then –

A Literary Movement in one direction of, walking and taking a left meaning then Messianic things..

A Revolutionary process.

A Process of Pure Violence.

Violence and Discussions on the Contingent Nature of an Event.

Such traditions called Kabbalistic.

Conclusion –

How to see it then as an image in cinema – a man is in his room and is holding a gun strapped to his chest and is then wearing his suit and walks out in the staircase and is off.